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NETWORKING

T. G. Davy

The following is the lead article in *The Canadian Theosophist*, March/April 1984, by its editor. — EDS.

The word 'network' has been part of the English language for well over four hundred years. During that time its use has been fairly consistent. At first it was associated with objects that displayed a net-like pattern, such as lace and grilles. At the beginning of the industrial revolution it neatly described the burgeoning of transportation systems: roads, railways and canals. In this century it was a natural step from transportation to communications, and we are familiar with telephone, radio, television, and now computer networks. It is altogether an expressive and useful word.

Lately this word has undergone another adaptation, from noun to verb. A journalist has written, tongue in cheek, of being 'networked', i.e., trapped. It is also seen in gerund form as 'networking'. Like many new words that slip easily into common usage yet remain but vaguely defined for several years, this one will probably take a number of tangents before its usage is sufficiently established to rate an entry in the dictionaries. Plenty of opportunity, then, for the Humpty Dumptys to make it mean just what they choose it to mean!

At present, though, 'networking' seems to suggest an *active* relationship among like-minded and/or interdependent people and groups; a working together for the common good. At least this appears to be the meaning implied in recent usage — for example, in Marilyn Ferguson's *The Aquarian Conspiracy*; and this also was surely how it was understood by the delegates attending the West Coast Conference, "The Theosophical Movement: Networking for Unity" in January (January 28-29, at Krotona Institute of Theosophy, Ojai, California.)

The implications of this conference theme deserve the serious consideration of all members.

H.P. Blavatsky once described *karma* as the "Network of Destiny" (S.D., I, 639). The Theosophical Movement is not exempt from the great law, and it is a humbling thought that we, all of us, in what-

ever Theosophical organization, are *already* part of this "Network of Theosophical Destiny."

Many students of Theosophy recognize this fact, and in their personal involvement practise Theosophical networking to the extent that this is presently possible. If it is to be effective, however, this sort of networking needs to become more widespread. Individuals must think of themselves as belonging to the *Movement*, regardless of their personal preference for, or karmic ties to, a particular organization. Organizations must swallow their corporate pride, and make efforts to ensure that their position on the Theosophical network facilitates rather than impedes communications.

This is not to suggest that the organizational divisions within the Movement have been unnecessary or counter-productive. The facts indicate otherwise. All the organizations have done great work in their own way. But if the divisions stress differences rather than common goals; if the reality of the interdependence of all parts of the Movement is denied or ignored in order to preserve one part's flimsy independence, then all the advantages of separate and concentrated efforts are wasted.

Too often in the past, the net has trapped many whose loyalty to the Cause could not be questioned. In the future, we must be aware of the trap and deliberately use the interlacing lines for better communications and cooperation. In short, seriously get down to *networking*. After all, the network will only work if we make it work.

I SOUGHT IT, AND I FOUND IT

Captain John R. Beaver*

I address you, friends, not as a born Theosophist, but as a convinced one of many years' standing. I can also address you as a Christian because I was born in the faith, and was for many years a member of one of the most advanced of the Christian

* Captain Beaver, an engineer by profession, was General Manager of the estate and staff at the Point Loma Theosophical Headquarters in the 1930's during the regime of G. de Purucker.

Churches, and I owe her a debt of gratitude for her very perplexities that prompted me to seek for that which seemed to have been lost. I sought it. I found it. I found it easily because I found it everywhere. I found it in my own shortcomings and in man's inhumanity to man. I found it in the tender ministrations of a lovely wife and in the misery of unhappy homes. I found it in the highest circles of society and in the lower, and I found it in the flotsam and jetsam of humanity. I found it in the lonely desert heights of the mountains, where the vast canopy of the heavens reveals so gloriously the harmony of the universe, in an all-pervading Consciousness with which everything conforms; yes, everything excepting Man.

And yet I still went on seeking, and it was then I found it all spread out before me in Theosophy, and I did wonder. I wondered how anything could ever have been lost, for, paradoxical as it may sound, I could find no secret that had not been known even before the world was born

Study with unbiased minds the pure unadulterated Theosophy brought to the Western civilization by H. P. Blavatsky, and you will be studying in the great University of Life; you will be studying in that University from which one graduates to take one's proper place in the Universal, the Divine Scheme of Things.

Study with unbiased mind Karma, Reincarnation, Evolution, and the Law of Cycles — they are all one great oneness, although we speak of them separately at times — and then you will begin to understand what is wrong with civilization and ourselves today.

The lack of universal sympathy, Universal Brotherhood if you will, not as a beautiful abstraction, not as a poet's sentimental dream, but as the inexorable principle of Divine Law which is of the universe, of which we humans and everything that is are inseparable and integral parts — that is the Law, which as free agents we may contravene only to our own detriment, suffering, and sorrow. That is the Law, by which as free agents we can attain to happiness and growth on earth, and onward and onward and onward, eternally.

The time is long past due for thinking men and women to drink once more at the Eternal Fountain.

— Extracts of a talk given in the Temple, Point Loma, California, reprinted from *The Theosophical Path*, January 1933, article titled "Our Civilization in Transition."

HOW THE HUMAN SOUL RETURNS TO EARTH

G. de Purucker

Talk given at the close of a study-meeting of the Headquarters Lodge, Point Loma, California, September 10, 1939. This talk taken in shorthand was not transcribed until after Dr. de Purucker's death. It seems especially important today

as making clear that ethical and moral responsibility is rooted in the very fabric of universal being; in other words, that there is a scientific basis for ethics. — EDS.

I have listened with deepest sympathy to the generosity towards each other's views which you have all shown in your study this evening. Let us all remember that knowledge is marked by modesty, because knowledge knows its own limitations, and therefore is never dogmatic. I have noticed also that you are patient with each other for using words in different ways. Your minds are not water-tight compartments which would not hold ideas of other people.

Now in regard to this matter of 'rays' or 'waves.' We Theosophists of many, many years' study have developed a terminology of our own which younger students do not yet fully grasp. When they do grasp it they will see that it is good. We speak of a 'ray' from the sun. The sun has been emanating countless rays through the aeons, and each such ray is a wave, an energy if you want to use the language of modern science, a language which will be changed in thirty years from now when scientists know more. This is one of the difficulties that a Theosophist has to contend with, to remember that he himself is using a highly technical series of terms which he and others like him understand, but which the non-Theosophist who has not studied Theosophy does not grasp; and therefore does not understand what the Theosophical speaker is talking about half the time. We should never forget that; and consequently when you people differ, it is not really about ideas that your minds are at variance. I would wager almost anything that ninety-nine times out of a hundred it is about words.

Now I want to say, Companions, that I desire brief speech with you upon two thoughts. The first is about these life-atoms and reproductive germs and so forth. I do not think it is good to think too much about these things and talk about them too much, and I am always amazed to see the intense concentrated attention with which an audience listens to them. They may interest doctors; it is their job; but there are so many more and vastly more interesting things to study.

Now in the first place, reimbodiment is not a haphazard thing, as of course every one of you understands. It is all done by the laws of nature, and by nature I do not mean physical nature, I mean it in the old occult way of speech. So that the imbodyment, the reimbodiment, of an ego takes place strictly according to karmic law, and karma means cause and effect, cause and consequences, the *y* following the *x*. If you do something, nature will react upon you for that act. That is karma. The reaction may come at once, or it may be thinly spread over millions of years. Who can say? It depends upon the originating cause.

The reimbodiment of an ego, therefore, is just as much a fact of nature's laws and nature's actions and reactions as is the physical birth. The ego in the Devachan lives in an auric sphere as it were, an ethereal *rūpa*. Its size may be anything. It may be co-extensive with the solar system. The probability is that it is, as far as mere physical extension goes, infinitesimal, for magnitude has nothing to do with consciousness. Magnitude is a *māyā* of our plane and of our brain-minds.

However, the ego in its devachan enjoys blissful dreams. Then there comes a time at the end of long centuries, or long periods of scores of years, when the forces which had brought about this sleep and rest to the devachanic entity begin to weaken, to work themselves out. The devachanic sleep and bliss is fading gradually. But what is taking place coincidentally? A slow awakening to a sense of consciousness of the old human earth-attractions. These enter the dream-state of the devachanī as dream-recollections of what it had been, and what it had seen and heard and thought and felt — beautiful things, however, because it is still in the devachan. Now these are the recrudescences into the consciousness of the ego of the *tānhic* elementals held in the ether-body of the ego. Hitherto the dreams of the devachanī have been too high or too spiritual for these rather earthly things to have any effect on the ego. But as the devachanic dreams begin to fade, die out, grow darker as it were, these *tānhic*, these *trishnic* elementals begin to grow in activity in the ether-body of the ego, as I have already said. What does this mean? It means a thickening or a coarsening of that auric body, that higher ether-body; and slowly as it were the entity drops, is attracted because of his materialized body, downwards towards this sphere. It may take centuries for this to happen, or a few score years, according to the individual karmic case.

Now then, to phrase it otherwise, there arises in the ether-body of the devachanī a growth in memory of earthly things. Its own past life comes back into its recollection, very feebly at first, stronger as time goes on. In other words there is a thickening, as I have stated, a coarsening, materializing of this vehicle. This is the beginning of the growth of what we call the *linga-sarīra*, the pattern-body around which our gross *sthula-sarīra*, the physical, is builded atom for atom. Thus does the man reproduce himself from the last life — consequences, karma.

I have already said that magnitude has nothing to do with it. Let us suppose that the ether-body when this takes place is the size of an apple. After all, how large is a human life germ? But in this beginning of the *linga-sarīra* there resides a growth potency — supply your own term if you do not like that, we won't quarrel about words — a growth potency, the same kind of *swabhāva*, as we call it,

which makes an apple seed produce an apple and not a rose or a strawberry or a banana or something else; that makes a plum seed always reproduce a plum and not some other kind of plant. In other words there is in this *linga-sarīra* the capacity to develop along its own karmic laws into the *linga-sarīra* and the physical body of the man, the child to be born.

But before this stage is reached, on account of the attractions of this ray descending from the auric body — call it a ray, call it a wave — on account of the attractions of this back to its familiar fields of life on earth, as it were a magnetic or electric contact is established in exactly the same way in which the thunderbolt will strike this tree and not that one. There is a reason for this. Everything in the universe works by law. There is no chance. The same principle of selective choice works in the case of the thunderbolt and in the case of the human ego selecting its own mother; not consciously in the way we might think it is done, but by a conscious human electricity as it were, sympathy, synchrony of *ākāśic* vibration. We call this a projection of the ray; and that is what I have alluded to in *The Esoteric Tradition*.

Now here comes the point: In any human being there are innumerable multitudes of life-atoms which are strictly his own atoms of life, life-atoms, *jīvas*, originating in his own vital font or fountain, and looking upon him as their parent. Suppose we say, just as a speculation, because no one could say how many life-atoms the human body contains — I doubt if the gods could — but suppose that we say a human body contains of these particular life-atoms a hundred billion. And after his death these become distributed among the two billion or so inhabitants of earth; so that when a reimbodying ego thus seeks its physical house or *sthūla-sarīra* for its next imbodiment it is sure to find sympathetic attraction to and therefore lodgment in any human body. This contact of the ray from the ego with the life-germ — germ if you please in the body of the two parents — is a contact with life-atoms that that ego used in its former body on earth. The thing seems complicate simply because it is new to most folk. And by the way, this is one of the reasons that explains what we call the fertility of races and the ability of some stocks of beings to cross, miscegenate, and others not.

Now of course it is obvious that some family milieu, some families, would give an ego a happier home and a happier physical body than other human couples would. You can understand that, and it is the automatic endeavor, run by nature's laws, of a reimbodying ego always to seek the happiest home it can find. It has the instinct to do so. It does not do it self-consciously. It is nature that does these things, for such happiest home is for the reimbodying ego the line of least resistance. Remember, it is still in the devachan, and its spirit is not in full control.

This is the reason why also — and this is a delicate subject, I hope you will forgive it — this is the reason for the moral weight of the teachings given to men and women to be careful in their relations with each other, for egos are attracted to both men and women in the manner that I have endeavored to describe, and they are attracted with tenfold force when a man and a woman feel affection for each other, if that affection be real. In fact a mere flirtation you can see to be wrong, because that sets up a kind of synchrony of vibration between the couple. I wonder if you see what I am trying to drive at.

This is the way reimbodiment takes place. It is the reason, as I have endeavored to show in the *E. T.* and also this evening, why marriage is such a holy thing, and should be such a beautiful one; and why relations of any other kind are not only ethically wrong, but as you can readily see, against nature's laws of harmony. As a matter of fact, it is sufficient for a man and a woman to feel real affection for each other, especially if they have the chance to associate, for egos or these rays to be attracted to such couples. It is a very heavy responsibility that human beings have, and they sin against nature constantly through ignorance largely. The whole thing could be so beautiful and holy, and should be. And mind you, the egos find the best bodies and the happiest homes where the marriage of the parents is a true one. That is where the entities, the beings coming to life on this earth, have the greatest chance.

It is the damnable, abominable materialistic science of the last hundred years which has brought such mischief in the world, and has brought about the conditions that exist in the world today everywhere, teaching men that they are no better than beasts, apes, of a slightly higher kind, and that therefore it matters not what they do, that the thing to do is to get and to hold. That is a doctrine out of hell. Once the moral law is lost from the conscience of man, civilization is doomed.

— *The Theosophical Forum*, June 1944

A VISION OF COSMIC DIMENSION

Grace F. Knoche

The following are extracts from the lead article in the Special Issue of *Sunrise*, April/May 1984, by its editor. — EDS.

The word "Theosophy" was chosen for the teachings H.P. Blavatsky would outline as well as for the Society that would disseminate them since it had been in use for many centuries for several schools of thought, such as the Stoic, Gnostic, Neoplatonic, Sufi, and Qabbalistic. These — in contradistinction to the *revealed* religions, Judaism, Christianity, and Islam — posit the universe and all its monadic lives as emanating from the One, and that each of its monads,

being a spark of the Universal Mind or Divine Intelligence, has the intrinsic capacity to attain mystical union with the Divine and in time be reunited with its source, enriched by the manifold lessons of experience.

In the 70s and 80s of last century it took persons of considerable spiritual and social daring to speak and write of universal brotherhood regardless of race, caste, creed, or sex. Yet anyone who reads the correspondence between H.P. Blavatsky's teachers and A.P. Sinnett and A.O. Hume will realize that in consenting to instruct these Englishmen in the preliminaries of occult science it was with the expressed hope that Hume and Sinnett and their colleagues might be able to recast the teachings and thus provide the basis for a "needed universal religious philosophy" that would benefit the whole of mankind and free the millions of the oppressed from the tyranny of ignorance, bigotry, and unbrotherliness. In short, the establishment of a universal brotherhood was their paramount concern, and not the formation of a school of magic that would teach the rationale of astral or psychic phenomena.

By 1884, however, it had become obvious that a more comprehensive restatement of the primal truths was required than that contained in H.P. Blavatsky's first literary effort, *Isis Unveiled* (1877) or in A.P. Sinnett's published selections from letters he and Hume had received from their mentors. Therefore, under the guidance and inspiration of her teachers, known now under the initials M. and K.H., H.P. Blavatsky was helped to write *The Secret Doctrine*, a massive two-volume work regarded today as an authentic source of ancient and modern theosophic principles. Using some 100 stanzas from "a very old book" not found in any modern library, the Book of Dzyan, she unfolds a magnificent panorama encompassing the genesis and evolutionary destiny of solar systems, of earth and its humanities, and of the animal and other kingdoms held to be offthrowings in former cycles from early human stocks. She makes no claim to having originated the teachings; rather, she is a transmitter of a few fragments from the esoteric records, as no more would be understood in this period of confused values.

Before beginning her commentary on the Stanzas of Dzyan, H.P. Blavatsky invites us to consider "three fundamental conceptions which underlie and pervade the entire system of thought" on which the sacred science of antiquity and therefore the world's religious and philosophical schools are founded. Reduced to essentials, the three postulates are: (1) that there is an eternal, omnipresent, immutable Principle which cannot be described as it is beyond "the range and reach of thought," yet from It all life emanates or flows forth; (2) that universes like "manifesting stars" continually appear and disappear

in rhythmic pulsation, like a tidal flux and ebb; and (3) that all souls, having at their heart the same deific essence as the "Universal Over-Soul," are required to undergo the full cycle in material worlds in order to bring into active expression, by self-effort, their divine potentialities.

There's a vision to lift the heart, to share with those who have lost trust in themselves, in others, in life itself. To *feel* that every human being is a necessary part of the cosmic purpose is to give dignity to our strivings; indeed, to the urge to evolve. And the reason for this grand "cycle of necessity" is twofold: whereas we start as unself-conscious god-sparks, by the time we will have experienced all there is to learn, in every life form in all the kingdoms, not only will we have awakened into fuller awareness the multitudes of atomic lives which serve as our bodies on the various planes, but we ourselves will have attained the stature of full divinities.

We are featuring these three postulates in our Special Issue on Theosophy because when we grasp their intimate relationship to our lives we come to see how all the other teachings flow forth from them; they are as keys to a larger understanding of reincarnation, cycles, karma, what happens after death, the cause and relief of human suffering, hierarchies and the sevenfold nature of man and cosmos, the interplay of involution/evolution, and more — all the while the awakening soul pursues the eternal quest.

The Secret Doctrine is being studied today by all types of inquiring minds; professors and students of comparative religion and mythology are looking to it for interpretative guidelines. Further, the cosmogony presented is being reformulated in varying manners, in scientific terminology, in fiction and, alas, also travestied by those who distort the message, in ignorance or for selfish gain. All this poses a challenge to the discriminating seeker who would separate conjecture from natural truth and not let the barrage of half-truths in circulation blind him to the brilliant insight that may appear in unfamiliar guise.

A quickening of thought has concurrently been taking place in every phase of our culture, notably in the fields of science, literature, philosophic research, mythology, archaeology, as well as in psychology and holistic medicine. For instance, the late Dame Frances Yates enhanced our perception of the influence of the Hermetic tradition; another British scholar, poet, Neoplatonist, and philosopher, Kathleen Raine, appeals to the modern world to reexamine its spiritual traditions and recapture "a sense of the sacred." Joseph Campbell, Joseph Needham, Mircea Eliade, and other mythologists and historians are delving into the ancient world and retrieving pearls of mystical and philosophic wisdom. Revolutionary hypotheses are being offered by innovative scientific minds, such as David Bohm,

theoretical physicist of the University of London, and Rupert Sheldrake, botanist and plant physiologist of Cambridge University, that are remarkably close to theosophical concepts.

Possibly the theme that has most revolutionized present-day thinking and lifestyles is that of our oneness with nature. Once again we are seeing the universe as a living, sentient being and ourselves as participants with it in an ecosystem of cosmic dimension. We have discovered that we, the observers, measurably affect not only the object we are observing but the entire complement of evolving entities. Best of all, we are realizing, though not sufficiently as yet, that we are *one* humanity, and that what you or I do to help another benefits all, strikes a resonant chord in the ongoing symphony that we together are composing. If the whole creation travaileth over the burden of our inhumanities, how it must rejoice over the slightest movement of compassion in the soul of even a single human being

THE CONSCIOUSNESS WE ARE SEEKING

John B.S. Coats

Excerpts from an article in *The Theosophist*, December 1983, by the former International President of the Theosophical Society (Adyar). — EDS.

Let us now consider what this Consciousness is. Here the problem is that nobody can really describe it. Perhaps you are familiar with that amusing and instructive book called *Flatland*. Flatland is a world of great surface acreage but only two dimensions — length and breadth. The people who live on this plane surface are consequently geometrical figures who know nothing about height and depth. They are of various shapes and sizes, from the triangle, who is the least developed because of the sharp point which can do a lot of damage, to the circle who is relatively harmless to anyone else and is therefore considered to be the perfect man. The women are only straight lines, but they are dangerous creatures because a line has length but no breadth and you cannot see it coming towards you; so in Flatland an angry woman presents great danger to the other geometrical figures!

The human, who is the teacher in the story, takes an orange and passes it through the plane of vision of the Flatlanders. Not knowing anything about height or depth or thickness, they can have no conception of a sphere and so cannot understand what the orange truly is. The book is really about the efforts of their teacher to get the Flatlanders to understand the third dimension. Eventually, one of them makes a sort of 'jump' in consciousness and is able to comprehend. That is what will happen to us one day when the time comes, when we can at last say, 'I see'.

The Consciousness that we are seeking is absolutely

different from the familiar one of the three dimensions in which our seeing, learning and understanding take place. It is not in terms of some imagined perpendicular at right angles to three other dimensions, for this, too, is three-dimensional. Can we transcend this and see everything, for instance, not only from outside, but from inside as well? To the ordinary mind, this may appear to be nonsense. And those who can 'see it from inside' are not able to tell us exactly what the nature of their looking is

The purpose of Christianity, and of all the great religions, is to lead us along the path to freedom. The Lord, who represents the Oneness, speaks not as a man but as a Consciousness when He says, "I am the way, the truth and the light." We are 'saved' when we have unified ourselves and entered into that consciousness of oneness.

It is impossible to describe this Consciousness. Description involves two — the person who describes and that which is described. When these have become one, there cannot any longer be description; there can only be an inner experience. A chick that has just broken through its shell comes out from semi-darkness with, perhaps, some small experience of warmth and coldness but not much else. It comes out into the wide world of light and sunshine, of blue skies, of trees and flowers and birds, which it could not possibly have imagined before being hatched. We would not really know what it is to eat an apple unless we had, in fact, already eaten one. This is why the great mystics and yogis can never tell us what It is; they can only insist, with all the power at their command, that It is so; that there is this condition of Consciousness, and that others can reach it because they themselves have reached it; that it is all-fulfilling and has a beauty, a delight and a wonder beyond all words.

There are teachings in all the great religions concerning the Way. But the way is not an easy one, and there is no short cut which will shorten the path or save us the trouble of treading it. Nor is there a person who can take our burdens on his shoulders. We have to walk our own way and carry our own load. We have to face all the problems and difficulties if we are to learn from them and profit by our experiences.

Let us live freely. Let us not allow ourselves to get cluttered up; let us not try to plan too much. Spontaneity is important because this Consciousness we seek is a consciousness of life, and spontaneity is of the essence of life.

It is necessary, also, to develop a sense of timelessness: we must begin to take eternity seriously. We must live as if the values of the eternal really mean something in our lives, so that we cease to compromise with the values of time as we so often do; but we must not worry about it. We must, indeed,

become as little children who see no harm anywhere. A child does not invest things with significances which they do not have, nor does he spend his time making comparisons; he just accepts things as they are.

Life is a continual discovery — if that is what we want it to be. But so often we go through life with blinkers on and see nothing. We must have faith in the law that whatever happens, however painful it may be, is happening for a purpose, that in some way we may benefit from it in the sense that it holds something for us through which we may learn and grow.

Let us not seek, therefore, to avoid difficult experiences. Above all, let us not try to push them on to other people. Let us accept everything that life brings to us. Let us delve deeply into it and get out of it all that it has for us, for this is a most important part of the Way.

Humor at all times is necessary. We must be able to laugh, and especially to laugh at ourselves.

Meditation is essential; perhaps a free sort of meditation that helps us to understand ourselves.

Deep in our consciousness, beyond our activities, our thinking, our worries, there is silence, and we must learn to find it. The events of the day can be likened to ripples on the surface of a lake. They tend to cause small disturbances, but these are only on the surface. In the depths, the water is still and always has been still. There, there is peace and undisturbed calm. The silence of the deep waters can be likened to our true spiritual selves. Through simple meditation we can identify with that silence.

We must turn towards the silence and listen to it in a state of expectancy that demands nothing, for anxious hoping limits the flow of life. But there is a state of perpetual expectancy that is difficult to describe in which we are acutely aware of everything that happens. We may think of it as the consciousness of the moment; or it is the concentration on a point which makes everything else, as it were, disappear. We are now so much in the present that the past and the future no longer exist for us; at this moment we experience bliss because we are free from everything else.

With the Consciousness comes the realization that space is an illusion, that distance and size are illusions, that there is no difference between big and small. For it is not a consciousness of either-or; it is a consciousness of both. This Consciousness seems to be a consciousness of paradox, in which 'here' is everywhere, and 'now' is always, and there are similar things which do not make sense to our ordinary minds. It is so utterly different that those who know cannot describe it; all they can do is to help us find the way ourselves by telling us, among other things, what attitudes we should hold; by showing us

something of the goal. The Way is open to us all. Do we really want to find it?

There is an Eastern story about a little fish who came to the queen fish and said, "I have heard about the sea. Others are always talking about it. What is the sea, anyway?" And the queen fish said to him, "My dear little fish, you are *in* the sea, you never have been anywhere else but in the sea. You were born in the sea and you will die in it. You eat the sea and you breathe it. You *are* the sea. In fact, there is nothing else but sea — nothing at all." And the little fish swam away. As far as I know, the story does not say whether he understood the queen's words or not. We are like the little fish, searching for something which is always there — which is ever with us, which always has been with us, which is part of us and is in us.

AESCHYLUS

The full text of this instructive article is in the monthly periodical *Hermes* (March 5, 1983, No. 3), issued by Universal Theosophical Fellowship, (U.T.F.), Santa Barbara, California. Space allows only these few paragraphs. — EDS.

. . . Once Orestes killed his mother, he was pursued by the avenging Furies. In the *Eumenides*, Orestes, haunted by the Furies, has fled to Athens. There Athena gave the Furies their just due as the forces of retribution in a universe of law, but appeased them by establishing the Areopagus, a court of law to judge crimes. Replacing the blind principle of vengeance with law, Athena persuaded the Furies to assist mankind as the Eumenides, the good graces.

The alchemical transformation of the Furies into the Eumenides is matched by the alchemical transformation of revenge into recompense. Both are ways of Zeus, but as humanity's ethical perception is elevated into a recognition of universal law, the forces in the cosmos are seen in a new light. If humanity is to gain knowledge, its institutions must come to reflect the structure of the living cosmos, the governance of Zeus. The human responsibility for imbalance, set out in the early plays, is here transmuted into the idea of working with divine law rather than in spite of it. Man learns through suffering that makes him more godlike. In the last trilogy, the *Prometheia*, the mystical ground of this change is revealed. Of the three plays, only *Prometheus Bound* survives, but there are hints about the contents of *Prometheus Unbound* and *Prometheus Pyrphoros* or *Fire-Bringer*. Using the sevenfold interpretation of the gods, H.P. Blavatsky pointed out that the gods represent divine hierarchies, intelligent forces in nature, races of humanity and principles in the human constitution. As the latter, the Zeus of *Prometheus Bound* is *kama manas*, the necessary limits of the projected Ray, whilst Prometheus is *Manas* aspiring to *Buddhi*, that which can

transcend, even while using, its projection.

In *Prometheus Bound*, Prometheus as a Titan is older than Zeus, yet also his subject. By giving fire — the universal symbol of spiritual intelligence or true self-consciousness — to man, Prometheus knowingly violated the will of Zeus. He was chained and pinned through the breast to a rocky ledge in Scythia, where the eagle of Zeus daily tore out and devoured his liver. In Greek biological symbolism, the liver represented the seat of the human will, and so Zeus attempted to destroy the will of Prometheus. But the Titan had foreseen all that would follow on his sacrificial act, and though he suffered excruciating pain, he refused to yield to Zeus.

In *Prometheus Unbound*, Herakles, a son of Zeus, freed Prometheus with the secret consent of his father and thereby won his immortality. While the contents of the third drama — most likely a true mystery play — is unknown, in it Prometheus and Zeus were reconciled. Unlike all other tragedies, the *Prometheia* alone does not involve human beings. It ignores conflict on earth and centers wholly on the celestial struggle.

Aeschylus here showed that there is no dichotomy between the law of heaven and earthly human will. The latter can reflect the former because the two are one. If Prometheus is the hierarchy of solar fathers who quicken mind in man by entering the human vestures, man is the heavenly host incarnate. Man suffers not because he is the victim of the gods, but because he is a god. The *Prometheia* is the story of the inner, and therefore real, life of humanity. Zeus is overthrown from a throne he never held, through the reconciliation of Zeus and Prometheus, two aspects of Necessity, which is at once the dissolution of the ignorance that seemingly separates god and man, destiny and free will, law and action, heaven and earth. The *Prometheia* is the true story of mankind and as such stands outside of history . . .

APOLLONIUS OF TYANA SPEAKS

The following extract is from *Apollonius of Tyana: The Philosopher-Reformer of the First Century A.D.* by G.R.S. Mead. It is a letter from the philosopher to Valerius, probably P. Valerius Asiaticus, consul in A.D. 70, a letter of consolation to enable him to bear the loss of his son. — EDS.

There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being — being which is ever the same, its only change being

motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of the all. And if it be asked: What is this which sometimes is seen and sometimes not seen, now is the same, now is the different? — it might be answered: It is the way of everything here in the world below that when it is filled out with matter it is visible, owing to the resistance of its density, but is invisible, owing to its subtlety, when it is rid of matter, though matter still surround it and flow through it in that immensity of space which hems it in but knows no birth or death.

"But why has this false notion [of birth and death] remained so long without a refutation? Some think that what has happened through them, they have themselves brought about. They are ignorant that the individual is brought to birth *through* parents, not by parents, just as a thing produced *through* the earth is not produced *from* it. The change which comes to the individual is nothing that is caused by his visible surroundings, but rather a change in the one thing which is in every individual.

"And what other name can we give to it but primal being? 'Tis it alone that acts and suffers becoming all for all through all, eternal deity, deprived and wronged of its own self by names and forms. But this is a less serious thing than that a man should be bewailed, when he has passed from man to God by change of state and not by the destruction of his nature. The fact is that so far from mourning death you ought to honor it and reverence it. The best and fittest way for you to honor death is now to leave the one who's gone to God, and set to work to play the ruler over those left in your charge as you were wont to do. It would be a disgrace for such a man as you to owe your cure to time and not to reason, for time makes even common people cease from grief. The greatest thing is a strong rule, and of the greatest rulers he is best who first can rule himself. And how is it permissible to wish to change what has been brought to pass by will of God? If there's a law in things, and there is one, and it is God who has appointed it, the righteous man will have no wish to try to change good things, for such a wish is selfishness, and counter to the law, but he will think that all that comes to pass is a good thing. On! heal yourself, give justice to the wretched and console them; so shall you dry your tears. You should not set your private woes above your public cares, but rather set your public cares before your private woes. And see as well what consolation you already have! The nation sorrows with you for your son. Make some return to those who weep with you; and this you will more quickly do if you will cease from tears than if you still persist. Have you no friends? Why! you have yet another son. Have you not even still the one

that's gone? You have! — will answer anyone who really thinks. For 'that which is' doth cease not — nay is just for the very fact that it will be for aye; or else the 'is not' is, and how could that be when the 'is' doth never cease to be?

"Again it will be said you fail in piety to God and are unjust. 'Tis true. You fail in piety to God, you fail in justice to your boy; nay more, you fail in piety to him as well. Wouldst know what death is? Then make me dead and send me off to company with death, and if you will not change the dress you've put on it, you will have straightway made me better than yourself. [The text of the last sentence is very obscure.]

THREE ASPECTS OF THE ENLIGHTENED MIND

Paul Zwollo

In Mahayāna Buddhism, the Enlightened Mind has three aspects, depicted as three Bodhisattva figures. The central figure is the Bodhisattva Avalokiteśvara, representing Love, Infinite Compassion. He holds a lotus-flower in his left hand symbolizing purity. On one side of Avalokiteśvara sits the Bodhisattva Manjushri. He represents Wisdom, and wields the flaming sword of discrimination in his right hand, cleaving the clouds of ignorance. This sword you may compare with the concept of Viveka, mentioned in the Yoga Sutras of Patanjali — spiritual discrimination, not the analytical capacity of the lower mind. Finally, on the other side of Avalokiteśvara there is the picture of the Bodhisattva Vajrapāni, which means "Bearer of the Vajra". He has the Vajra in his right hand. It is a rod of power, sometimes called the diamond-scepter as it can destroy all ignorance, but is itself indestructible.

Vajrapāni represents action, dauntlessness, fearlessness, a complete devotion to the good of humanity. For him there are no compromises — perhaps the reason he looks a bit fierce, with the body of a bull, surrounded by flames, and a tiger skin round his middle. The latter symbolizes that he has conquered all lower passions, giving him that enormous energy to deal effectively with all situations in life. For Avalokiteśvara and Manjushri, representing Love and Wisdom, are *not* sufficient. We need that energy and courage of Vajrapāni to defend the true values of life and overcome all opposing powers. Vajrapāni symbolizes the putting in practice of our high ideals. Love, Wisdom, and Action: these three form one whole. To realize a nucleus of the Universal Brotherhood of Humanity we have to pay attention to each of these three aspects of the Enlightened Mind. From the very first moment one becomes a Mahayāna Buddhist, the Bodhisattva pledge is taken, which means that one strives for Enlightenment — *not* for oneself, but only to be in a better position to help suffering mankind.

Having reached Enlightenment one renounces Nirvāna to remain behind and help struggling humanity along its difficult evolutionary path. A brotherly act of the highest order.

— Extracts from a talk on "Universal Brotherhood, The Cornerstone of Theosophy" given at Krotona School of Theosophy, Ojai, California, Spring session 1984, by the Vice-President of the Netherlands Section T.S. (Adyar).

MODERN SCIENCE AND THE ANCIENT WISDOM

We reprint the following Seminar Report from *The American Theosophist* (January 1984) in full since some of our readers, especially in Europe, may not receive this monthly periodical. It is also of especial interest when we recall H.P. Blavatsky's words that Science, "true" Science, is Theosophy's best friend; and also W.Q. Judge's well-known statement: "Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science." Furthermore, it is not a syncretistic philosophy-religion-science, but is "that single System or systematic formulation of the facts of visible and invisible Nature, which, as expressed through the illuminated human mind, takes the apparently separate forms of science and of philosophy and of religion." (G. de Purucker). —EDS.

The annual science seminar was held this year at Olcott, November 4 and 5 [1983]. Dr. Ravi Ravindra, professor of physics and religion at Dalhousie University, Halifax, Nova Scotia, and Dr. Roger Jones, a professor of physics at the University of Minnesota were the guest speakers, and Dr. Renee Weber, professor of philosophy at Rutgers University, participated and was chairman of the conference.

Dr. Jones, who has written a book titled *Physics as Metaphor*, stated that science has become idolatrous; it has set itself up as a model and then has begun to believe in itself. Recently, we have seen a trend attempting to bring consciousness back into the picture (as in the ancient science), but, in spite of recent interest, reductionism still predominates. Dr. Jones gave several reasons why this may be so. In science, physics in particular, one attempts to quantify everything, which then makes it 'true'. If it can't be quantified (like love and hate), then it must be rejected. Also, today we tend to accept literally the picture modern science presents.

Dr. Ravindra suggested that the 'ancient wisdom' was not so much its content, but rather one's attitude or stance in the world. One must also distinguish between 'knowledge' and 'wisdom'. We talk of a 'knowledge explosion' but never of a 'wisdom explosion'. Science, as knowledge, does not necessarily give us wisdom. Freedom for the ego and craving is what the ancient wisdom is — freedom from oneself. Dr. Ravindra, in his closing remarks, commented that right knowledge and right wisdom can certainly intersect.

On Saturday Dr. Weber briefly summarized the

proceedings by stating that there is a dichotomy between the reductionistic, value-free, mechanistic view of the world and the humanistic, almost anthropomorphic view. Distinct from both of these views is the theosophical hypothesis which holds that there is no dualism; there is a Source both beyond and immanent in being as well as non-being. Everything one can say about this Ultimate Source is approximate and therefore metaphorical. A major issue for the dualistic systems of thought, how one gets the parts back together with the Divine, is therefore not a problem for the monistic system, such as Buddhism, Hinduism, and Theosophy.

All these monistic systems, however, grant that human life, while a part of the universe, is a mystery. *Sui generis* it raises the questions: Where did it come from? Where is it going? What does seem to be clear, continued Dr. Weber, is that to be human means to move toward ever greater awareness. The aspect of the cosmos that questions, looks at itself, and tries to understand is what we are. This is how we participate in the unfoldment of life. Dr. Ravindra, who followed Dr. Weber's introductory remarks, said he was reminded of Shelley's famous line "I am the eye through which the universe sees itself."

Dr. Ravindra then raised a fundamental question: Why all the concern with science? He suggested that it is because science confers power on those who use it. Historically, science is directly related to technology, capitalism, military dominance, and economics.

Dr. Ravindra raised a good question concerning this seminar on science and ancient wisdom: "Why put science and ancient wisdom together?" He went on to suggest some possible answers. One such answer could be that science gives power to wisdom. However, he reminded his audience that sorcery and black magic can also arise from power which is devoid of wisdom. He pointed out that to be a great scientist today one does not need to be a great human being or possessed of virtuous qualities, or wisdom.

Newton was not one of those who wished all to be adumbrated by science. In addition to his being one of the world's greatest scientists, continued Ravindra, Newton wrote over a million words on theology and over a half million on alchemy. He felt that his scientific endeavors were merely a sideline to these other pursuits. He was a member of an ancient brotherhood and said that he had gotten many of his ideas from this fraternity. He felt that he had merely put the ancient symbols and teachings into the modern scientific language of his day.

Dr. Ravindra suggested that we are now entering a new era, because science itself has entered a new situation — a culture of pluralism. Today in science one can find leading scientists from all cultures, and they bring to it their own unique backgrounds. But, said Dr. Ravindra, this does not mean anything more

than that the individual brings to science his own unique metaphorical background based on his own experiences. Scientific theories themselves are not new. What is new is that a person from any culture can now participate in science.

Dr. Roger Jones followed Dr. Ravindara's comments by a discussion of the role of consciousness in modern physics. He said that, in the two most widely studied aspects of modern physics, relativity and quantum theory, consciousness plays at most a minor role. Dr. Jones concluded that consciousness in quantum theory is still generally seen in a Newtonian way, i.e. that it is a trivial effect of the way things have been put together and is viewed mechanically.

A worldview that preceded the mechanistic view of the world in the seventeenth century, a dualistic view to be sure, was that of astrology. Dr. Jones said astrology is ruled out by science because it does not fit a causal framework; for instance, it cannot be shown that energies from Mars influence individuals differently depending upon their time of birth. But, he said, this makes scientists idolatrous (of science) because it implies that science is the only determinant of truth.

Dr. Weber, in the discussion that ensued, offered a refutation of the view that the world is a materialistic, monistic one devoid of meaning. She said that physicist David Bohm, for instance, agrees that physicists by and large hold this view, but feels their outlook shows how blind they are. Bohm states that these scientists interpret their world as demonstrating the laws of matter, but they do not understand what matter is. They do not understand that matter is influenced by consciousness.

The activity is not what is sacred, the panel agreed, but it is the attitude that is important, in science, in religion, in any endeavor. The reconciliation of science and religion seems to have to take place within the individual. This inner fusion begs a question. How can ethics play a role in determining what kind of scientists make science? One could ask the same question by replacing the word 'ethics' with 'wisdom'.

—RALPH HAMMON
SCOTT MINERS

III: QUESTIONS — YOUR ANSWERS

This is a self-query. It continues the series begun in our Eclectic Jan./Feb. 1984, questions given in a correspondence course some years ago based on the 12 Theosophical Manuals published by Point Loma Publications, Inc. This study is Manual No. 3: *The Doctrine of Karma: Chance or Justice?* by G. W. van Pelt, M.D. — Eds.

CHAPTER I

1. In your own words, what is Karma?
2. How can man be said to be a miniature universe? Give an illustration. (p. 4; also p. 8)

3. Why do you think H.P. Blavatsky speaks of karma as the "Ultimate Law"? (pp. 4-5)
4. How can thoughts and desires be considered to be of vital importance? (p. 5-6)

CHAPTER II

1. What are some of the infinite grades of beings composing and making an organic whole that make up Space itself? (p. 9)
2. How does this explain the saying that "Brotherhood is a fact in Nature"? (p. 10)
3. What is meant by "interdependence" in universal Nature? (p. 10)
4. Would it be right to say that there is a "Lawgiver", an overruling Being who controls the universe? (p. 11)
5. Explain what is meant by those wise Beings who are "Agents of Karma" (p. 11-12)

CHAPTER III

1. How can we be said to be our own Karma? (p. 14-15)

CHAPTER IV

1. What are the *skandhas*? (p. 24)
2. What are the life-atoms? (p. 24-25)
3. What happens to them at the death of the physical body? (p. 25-26)

CHAPTER V

1. Explain how Karma is not Fatalism. (pp. 28-29)
2. What is meant by the "Law of Laws, Compassion"? (p. 31)

CHAPTER VI

1. Why is "vicarious atonement" against the laws of nature, unscientific, and immoral? (p. 34)
2. To what degree can you say that Christianity in its beginnings was the Theosophy of that day? (pp. 35-37)
3. What is the date 553 A.D. noted for? (p. 38)
4. How does an understanding of the law of Karma explain the *apparent* injustices of life? (pp. 39-40)

CHAPTER VII

1. Why is the taking of life, which includes the custom of Capital Punishment, morally wrong from the theosophical standpoint? (pp. 44-45)
2. Why is the usual idea of prayer addressed to a God for personal aims and desires both wrong and useless? (p. 46)

CHAPTER VIII

1. What is meant by national karma? (pp. 49-50)
2. How can it be said that we are still today suffering from Atlantean karma? (p. 52)

CHAPTER IX

1. How would you explain the idea that a belief in the law of Karma in its relation to life as a whole would completely change the character of our civilization? (pp. 56-58)

ITEMS OF INTEREST

Solovyoff's Fraud

John Cooper, Gladesville, N.S.W., Australia, writes as follows in his Introduction to Beatrice Hastings's "Solovyoff's Fraud: Being a critical analysis of the book *A Modern Priestess of Isis* translated from the Russian of Vsevolod S. Solovyoff by Walter Leaf":

"During a visit to Europe and America in 1983 I was made aware that few Theosophists knew that Beatrice Hastings had written a critique of the Solovyoff book *A Modern Priestess of Isis*. This critique had been sent to Mr. A.E. Smythe then editor of *The Canadian Theosophist* and appeared in that journal July 1943 until February 1944. I am grateful to Mr. Ted Davy, General Secretary of the Theosophical Society in Canada, for permission to reissue it in a limited edition.

"This is the first in a series of reissues, by means of photocopying, of rare Theosophical material which is of historical value. It is hoped that the second in this series will be the letters of W.Q. Judge to E.T. Hargrove.

"Beatrice Hastings was born in South Africa in 1879. She was married for a time to a professional boxer and met A.R. Orage when he gave a Theosophical lecture in 1906. She worked with him for many years on the *New Age*, when it was one of the most influential journals in the English language with contributors of the standing of George Bernard Shaw, G.K. Chesterton, Hilaire Belloc, H.G. Wells, Katherine Mansfield, and Ouspensky. By 1914 she and Orage had parted. Beatrice Hastings was one of the principal contributors to the *New Age*.

"In the 1930's Beatrice Hastings read the Hodgson Report on the H.P. Blavatsky phenomena and rejected it as being poor research. She began her own investigation into the life of Madame Blavatsky, and she became convinced that she was defending 'a woman of genius'. Beatrice Hastings wrote *Defence of Madame Blavatsky*, Vol. 1 (1937) dealing with the 'Kiddle Incident', and *Defence of Madame Blavatsky* Vol. 2 (1937) dealing with the Coulomb Pamphlet. She also edited a magazine on the defence titled *New Universe-Try*, of which six issues were published from July 1937 until January 1939.

"A.E.S. Smythe, in *The Canadian Theosophist*, December 1937, wrote: 'When we turn to Mrs. Hastings' special scrutinies we find her work as captivating as a first-class detective story. How she bores into neglected evidence, how she drags the missing link out of its hiding place, how she revels in hitherto unmatched contradictions!'

"On October 26, 1943, she sent to Mr. Smythe her copy of the Solovyoff book, containing her marginal notations and cross references. Later her complete library was sent to Mr. Smythe. On October 30th, 1943, she committed suicide after suffering for some time from cancer."

For further information on this, and later publications please contact: John Cooper, 20b Barons Crescent, Gladesville, N.S.W., Australia, 2111. (Mr. Cooper can supply copies of these 66 pages for \$5.00.)

The Beacon Light

More and more collections on groupings of articles by H.P. Blavatsky and early theosophical writers are being published these days. The latest to come to our attention is issued by Concord Grove Press, publishers for Universal Theosophy Fellowship, Inc. (U.T.F., P. O. Box 1085, Santa Barbara, Calif. 93102), under the above title "The Beacon Light". It consists "of seven quintessential essays by H.P. Blavatsky, the founder of the modern Theosophical Movement. 'What is Theosophy' is a masterly exposition of the fundamental premises of Theosophy. 'The Secret Science' and

'The Beacon Light of the Unknown' provides an invaluable perspective on the Theosophical tradition, ancient and modern. 'Aryan-Arhat Tenets', 'Occult Vibrations' and 'Minakshi of Madura' convey the Theosophical standpoint in relation to ontology, theurgy and theophany. 'The Legend of the Night-Flower', one of her earliest writings, is a profound testament to the poignancy of transcendental and human love."

"The Beacon Light" is one of a series of "Sangam Texts" issued under the general editorship of Raghavan Iyer, who writes, that they "are aids to contemplation and action, the creative fusion of theoria (*sankhya*) and praxis (*yoga*) The thoughtful writings in this series span the mystical and the practical, the timeless and the timely; giving a basis for lifelong reflection and self-transcendence." Others of the series so far published are: "The Service of Humanity" by D.K. Mavalankar; "Hit the Mark" by W.Q. Judge; "The Progress of Humanity" by A.P. Sinnett; "Consciousness and Immortality" by T. Subba Row; "The Gates of Gold" by M. Collins; "The Language of the Soul" by R. Crosbie; "The Ascending Cycle" by G.W. Russell; "The Law of Sacrifice" by B.P. Wadia. — (order from U.T.F. - paper, 84 pp. \$6.00.)

Book Wanted

W.H.G. Wooninck, 9 van Lennepweg, 6862 BK Oosterbeek, The Netherlands, has asked if we can find for him a copy of *On Tour With G. de P. – 1931: a Secretary's Travellingog*, by Elsie Savage. This was published in 1931 at Point Loma, California, and is a record of the first lecture-tour, mainly in Europe in 1931, of G. de Purucker, then Leader of the Theosophical Society (Point Loma). This collection of Letters, written on tour by Dr. de Purucker's secretary, Elsie Savage (later Benjamin) gives a delightfully informal but faithful picture of some events of those historic days.

Please write either direct to Mr. Wooninck or to Point Loma Publications, Inc. The book is paperbound, 144 pages.

Fraternization – Fifty-three Years Ago!

In regard to the above item, the following extract from *On Tour* may be of some historic interest. We quote from the author's "Foreword and Afterthought":

"Perhaps one of the main purposes of the Tour and one of the most successful phases of it was the fraternization-work carried on with other Theosophical Societies; and the hearty and sincerely friendly responses received from many of them was extremely gratifying."

And the last paragraph of the whole travelog — which "covered visits to nine different countries (14 in all, going to some countries more than once), 37 cities, counting of course only those in which we stayed to do Theosophical work" — reads:

"Speeding now homewards, between San Francisco and Los Angeles, with only a few hours between us and home, and with five long months of intensive Theosophical activity behind us, I cannot help contrasting the present state of the Theosophical Movement, with Theosophists of various Societies working together more or less in friendly fashion, with what it was in the Autumn of 1929, when G. de P. first outlined to his Cabinet his plans for Fraternization-work among Theosophists, and then, in February, 1930, made his first public declaration thereof; and in the words of Dr. Trevor Barker, after the London H.P.B. Centennial Convention in June, 1931, no longer can it be said that Theosophists do not practice among themselves the Brotherhood which they preach, and which is perhaps the most important single teaching of the Theosophical philosophy. As we have said so many times during the past two years: It's great to be alive these days, and better still to be a Theosophist!"

Karma Lore Papers

Karma Lore Library, 1098 Estudillo Ave., San Leandro, Calif. 94577, announces Set #1 of its "Papers", as follows: A Creed (Masefield); A Suicide's After-State (Eliphas Levi); Aphorisms on Karma (W.Q. Judge); Fundamental Buddhist Beliefs (H.S. Olcott); Is Foeticide a Crime? (H.P. Blavatsky); Karma and Destiny (Blavatsky); Karma and Social Reform (Besant); Karma and 'The Wheel of Lives' (Nizida); Western Civilization, Farewell?; When to Expect Spiritual Help; White Lotus Truths (Collins). All these free on request.

"The Wonder of Growth"

From Mr. Simon Postma, Treasurer of the T.S. Lodge of Edmonton, Canada, we have received for Point Loma Publications Library a copy in English translation of the book now out of print, *The Wonder of Growth*, written by his uncle, J. Postma, M.D., published by Servire, The Hague, Netherlands. The flyleaf states: "This book deals with the condensing forces which are responsible for the building of the material human body. All problems connected with it are dealt with in a careful and thorough discussion on the basis of modern medical research. It is a most important book for scientists and for every one who wants to know more about his own problems of incarnation."

"The Growth of the Soul"

Point Loma Publications is indebted to D. Marke Urban, of Chicago, for a copy of this out-of-print book by A.P. Sinnett, of some 430 pages. Though evidently published in the early 1900's when Sinnett had become disaffected with H.P. Blavatsky, it is of archival interest for theosophical historians and libraries.

The following are chapter titles: 1. Introductory; 2. Occult Science and Religion; 3. Reincarnation; 4. The Higher Self; 5. Free Will and Karma; 6. The Seven Principles; 7. The Astral Plane; 8. The Elementals; 9. The Spiritual Plane; 10. The System to which we Belong; 11. The Elder Brothers of Humanity; 12. The Ancient Mysteries; 14. Initiation in the Present Day; 15. The Probationary Path; 16. Irregular Psychic Progress; 17. Individuality.

Religious Study Course on Theosophy

Dr. James Santucci has just finished conducting a course on Theosophy at California State University, Fullerton, Department of Religious Studies. He and his wife and family and some of his students have on several occasions visited Point Loma Publications and also the grounds of the former Headquarters of the T.S. (Point Loma) nearby. From what he has told us and from his prepared Outline of Study, we see that he has covered the subject in its broad sweep in amazing depth for a first-time course. Among required texts for study were: H.P. Blavatsky's *Key to Theosophy* and *The Secret Doctrine*. Specific assignments required were: a research paper; two classroom reports; two field trips. "The research paper should be a minimum of 25 pages and a maximum of 50 pages. It should be well documented, using books, pamphlets, periodicals and/or oral interviews. All facts and opinions that originate from your sources must be placed in footnotes. Therefore, I would expect to see at least 100 footnotes for a 25 page paper. The overall grade of the paper will be based upon clarity of presentation, style, and depth of presentation."

— And the students, those we met, were enthusiastic!

FROM LETTERS RECEIVED

J.H. Dubbink, Bilthoven, Holland — A few days ago I received the March/April issue of *The Eclectic Theosophist*. Many thanks. Especially the contribution "H.P.B. on *Light on the Path*" is most interesting. Ryan quotes parts of a letter of HPB. Is it known where the letter is now? What has the "scurrilous attack" on WQJ to do with MC's booklet? It should be noted that CWL on this point at least was in accord with HPB, viz. that some parts were not inspired by a Master, but supplied by MC herself, mistaking the prompting of her inner consciousness for the words of the Master. The earliest commentary, by P. Sreenavas Bow in *The Theosophist*, August 1885, p. 256, speaks in this context only of "surmounting a vice". I remember vaguely that I assisted at a talk by bishop Wedgwood about 1929 speaking about these passages not in the sense HPB had done, though I do not remember the details.

Now re Bowen. I remember that the first publication of his notes were in 1923 in *Theosophy in Ireland*. In 1980 I translated it in Dutch and together with the passages recommended by HPB, and some commentaries and a list of difficult words — the whole was published by the TS (Adyar). I used notes which I had prepared for Boris' edition, but he never answered a letter where I offered the notes. So (for example) I traced the "Ezour Veda" absent in his bibliography. Two volumes in French, published in 1773 in Yverdon contain several essays by a learned Brahmin living in a French colony in South India. The Hindu chronology HPB quotes from other sources is partly also in these volumes.

In my book I formulated a hypothesis that the word 'hierarchy' used so often by HPB synonymously with 'group', 'army', etc., is quite secularized, without any link with 'holy' or something like that. She took it over from the model of Russian society in her youth: a strictly graduated system of civil and military servants of an autocratic Russian czar.

CONTRIBUTIONS

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